

# The Bloom

S. MORRIS HULIN, Proprietor. Established 1873.

Devoted to Home News, Local and Foreign.

VOL XIV. [NEW SERIES] NO. 15.

BLOOMFIELD, N. J.

## IDEALS OF LIFE.

No act of life is worth anything without its ideal. We may not always be conscious of its presence when it guides the hand and possesses the soul. Poor indeed were man's highest efforts without a standard beyond his actual reach. But in the absence of any ideal there could be neither lofty aim nor noble effort, and of progress not even a dream.

The source of ideals is both individual and social; it lies within the nature and power of the individual to establish and foster them; and the same conscious and unconscious power is given to society. Some men and some natures will make of them life-controlling inspirations, and despite the environment such inspirations will, in a measure, persist; but low of the great multitude formed in heart and soul by that environment, in whom growth toward nobleness is stunted; who are led in no high paths of virtue; who perceive and feel nothing beyond the commonplace facts and hateful conditions of hard and exacting, often profitless toil! Society has failed to establish high ideals, because it has never yet realized its conscious power for good; because heretofore it has been an aggregation of parts instead of an organism, with part and function in due place and order; a purposeless mob, instead of a disciplined army; an array of hostile camps, nation against nation, sect against sect, class against class, instead of, as destiny points, a confederated race. As a result, in place of lofty vital ideas, we have policies and expediences which have already turned civilization into a vast Vanity Fair.

What substitutes for these ideals, then, does society offer under present conditions? If tried by these it fails, and we think it fails utterly. Present industrial activity is to a great extent wasted and a perversion before high heaven.

The almost universal teaching of

degradation alone can save us. High and irreproachable standards only must we recognize. Second, work, not for the reward—under a rational system of industry that is assured—but for the sake of the work as ministering to the good of others. This is the vital principle of co-operation. It is the only foundation of brotherhood, and pleasing in the sight of Heaven. There is more real joy in giving than in receiving; and the time will come, when, in service, men will vie with one another in overflowing the measure. Third, work for humanity and for the future. This is the highest form of patriotism. Men speak that word to-day with double meaning. They wave the flag of their country in one hand and flinch its treasury with the other. We need patriotism, love of country and devotion to it, but there is more even than that demanded of us. No provincial, class, or sectarian barriers can shut us out from earnest endeavor to realize this ideal. And what higher ideal is possible in guiding ethical conduct here?—By Charles L. Wood, Twentieth Century.

## THE TEMPLE OF HATHOR.

One of the Ancient Buildings of Egypt and Very Well Preserved.

We steamed two hours one morning on the Nile and after an early breakfast rode on donkeys about three miles to the famous temple of Hathor, the Egyptian Aphrodite, at Denderah. This temple was built just before the Christian era by one of the Ptolemies, and the porch was added by Tiberius. Though built by Greek and Roman emperors, it is essentially Egyptian in architecture and decoration, and as it was the first of the great temples that we had seen we were very much impressed. It stands on the borders of the desert and the verdant plain, surrounded by the ruins of an old town, the debris of which, together with the blowing sands, rise several feet above its foundations. The temple is very well preserved. Its porch, the latest part, is a noble hall, supported by 24 columns about 8 feet in diameter and 40 feet high, the capitals presenting colossal faces of Hathor on four sides. Every foot of the surface, inside and out, is covered with sculpture, which, though of the period of the Ptolemies, is still striking in the amount of it.

The main temple behind the porch consists of four central chambers and some 20 others, each of which had its use. The faces on nearly all the figures have been mutilated by iconoclastic Mohammedans or Christians. On the exterior of the wall in the rear, among other figures are Cleopatra and her son Caesar, whose father was Julius Caesar. This representation of the famous Egyptian queen, though contemporaneous, scarcely justifies the tradition of her beauty. Near by is a small temple of Isis, and another which seems to have had some connection with the temple of Hathor. The town of Tentyris stood here. The Tentyrites hated the crocodiles which the people of neighboring Ombos worshiped, and a religious war of great fury was carried on between the two places. If there must be religious wars, they may as well be over crocodiles as over dogmas which nobody knows the truth of. The ruins of Tentyris are mainly of brick, baked and unbaked. The temples are of limestone. Some of the stones forming the roof are 24 feet long and 6 feet wide. The whole construction is massive. Inside are traces of color which must have greatly added to the beauty. At Denderah we are not far from the Libyan hills, but our course takes us away from them toward the Arabian side as we came to Luxor.—Boston Herald.

## Seeing Plants Grow.

In the laboratory the growth of a plant may be rendered visible by attaching a fine platinum wire to the stem or growing part. The other end of the wire, to which is fastened a pointed piece of charcoal, is pressed gently against a drum. The drum is covered with white paper and kept revolving by clockwork.

Of course if the growth is stationary a straight line is marked on the paper, but even the slightest increase is shown by the inclined tracing on the paper.

By a simple modification of this arrangement, the growth of a plant can be rendered audible. The drum must be covered by narrow strips of platinum foil, say one-eighth of an inch wide and one-eighth between each strip.

If the strips of platinum be made to complete the circuit of a galvanic battery to which an electric bell is coupled up, then the bell will continue ringing while the plant grows an eighth of an inch, followed by silence while the pointer is passing over the space between two strips, for the next growth of an eighth of an inch, and so on.

The growth of some very rapidly growing plants and the opening of some flowers, such as the compass plant, can be heard direct by means of the microphone. By the above means it has been proved that plants grow most rapidly between 4 and 6 a. m.—New York Journal.

## Kept Her Word.

Two young ladies were walking in the woods one day, when they were accosted by an old and much shriveled gypsy, who politely offered to show them their husband's faces in a brook which ran near by for a slight remuneration. So near by for a slight remuneration. So they paid the sum, they followed the hag to the brook, as they were very curious to see how she could do so wonderful a thing and also anxious to see their future husbands. But instead of the faces of the men they hoped for they saw their own reflections in the water.

## THE SYBARITE.

A bed of roses where the sunlight falls;  
A glimpse of purple grapes on southward walls,  
And far, white Thurus through the leaves of trees,  
A sense of rest where yet no duty calls.  
A single wave that laps the idle beach;  
A shining lizard darting out of reach;  
A breath of wind through odorous banks of flowers;  
A thought of peace, and yet too slow for speech.  
A dial where the pointed shadow creeps  
From hour to hour of ease; a day that keeps  
Its beauty through the night; a night that comes  
With dew and stars—a hush—a world that sleeps.

—Detroit Free Press.

## Red Men of Guiana.

There are still "red men" in Guiana, according to Mr. Smith Delacour's report—descendants of the inhabitants at the time of its discovery. They are apparently of three or more separate origins.

The oldest inhabitants are believed to be the Warraus, who lead a semi-amphibious life, without agriculture and rather as fishers than as hunters. Where these people came from is not known. Of more certain origin are the second set, the Arawacks, who were driven southward from the West Indian islands. After them came a whole series of Carib tribes, who were also forced southward from the West Indies. Just before the advent of the Europeans the last of the Carib tribes made its appearance, and its people were known as the "True Caribs."

In life and surroundings there is no great difference between any of the existing tribes. They live in small family groups, the mutual relations of the members being admirably regulated by a very decided though unwritten code. They pass perfectly simple lives, the happiness of which seems to be enhanced by the inevitable collisions with other tribes. A sufficiency of food is procured by hunting and fishing and a primitive kind of agriculture. Their houses, adds Mr. Smith Delacour, are of the simplest, but exactly what is required, and the furniture is usually a hammock. Clothing is "a question for the future."—London News.

## Skins of Fruit.

The skins of fruit should never be eaten, not because they are not palatable or digestible or are unhealthy in themselves, but on account of the danger arising from microbes which have penetrated into the covering of the fruit. Everybody has noticed that at times a slight scratch will create a considerable sore on a human body. It is generally assumed that the skin is a healthy condition of

## A MODEL WIFE.

She Had a Good Deal to Try Her, but Wouldn't Get Angry.

The best natured woman in the city resides in the city of Austin. She has been married a number of years to a man named Peterby, who is one of the most disagreeable, quarrelsome outside of the Texas legislature. Peterby and Mrs. Peterby have never had a quarrel, for the reason that it is impossible to make her angry. He has scowled at her and occasionally waded a chair at her, just to see if she would get angry, but he suffered disappointment in each and every instance. Peterby had been bragging to his friends about what a good natured wife he had, and Gilhooly offered to bet \$50 that Peterby were to go home, raise a fuss and pull the tablecloth full of dishes off the table she would show signs of temper. He had tried that with his wife once, but he never repeated the experiment.

Peterby said he didn't want to rob a friend of his money, but he knew he could win. At last he made the bet. The friend was to watch the proceedings through a window. Peterby came home apparently fighting drunk. She saw him coming, went out to the gate, opened it, kissed him and assisted in tottering steps into the house. He lay down hard in the middle of the floor and howled out:

"Confound your ugly picture, what did you pull that chair from under me for?"

"I hope you did not hurt yourself," she replied, smiling kindly. "I was to blame for it. I am so awkward. But I'll try and not do it again if you will forgive me this time." And she helped him to his feet, although she had nothing to do with his falling. He then sat on the sofa, and sliding off on the floor, abused her like a pickpocket for lifting up the other end of the sofa. She said she was sorry and finally led him to the supper table. He threw a plate at her, but she dodged it and asked him if he would take tea or coffee. Then the brute seized the tablecloth, sat down on the floor and pulled the dishes and everything over him in one grand crash. Some women might have lost their temper, but not so with Mrs. Peterby. She did not blubber like a child; she did not even snarl or pout. With a pleasant smile, she said:

"Well, George, this is a new idea. We have been married 10 years and never eaten our supper on the floor. Won't it be fun! Just like those picnics we used to go to before we were married," and then the smiling woman disappeared.

## Was Shylock a Jew?

Eleven different versions of the pound of flesh story exist in the early literature of Europe, none of which is founded on a historical basis, have one related by the biographer of Pope Sixtus V. The original tale runs as follows: Simon Canada, a Jew, enters into a wager with Sechi, a Christian, staking a pound of his flesh against a large sum of money, the Christian. The Jew loses the wager, and Sechi insists on his forfeit. The case is referred to the governor of the city, who, in turn, places it before the pope, who condemns both to lifelong imprisonment, from which they are finally released on the payment of a heavy fine. An Italian, Giovanni Fiorentino, in the sixteenth century, was the first to change the roles of the Jew and Christian, and in this altered form the bard of Avon found the story. The poet himself could scarcely have known any Jews personally, since they were expelled from England 300 years before his time and were not readmitted until after his death. From stage presentations, from descriptions in books or from popular reports, which were always derogatory to the Jewish character, the poet derived his knowledge of the Jew.—Memorah.

## Saving Fund Versus Bank.

The New York Recorder tells a story of a young man who was induced to join a loan association, although somewhat skeptical of their merits. He resolved as a test to put by \$10 a month in the loan association and a similar sum each month in a savings bank. At the end of 10 years he balanced his cash and found that he had \$1,800 to his credit in the association and only \$1 in the bank. This is accounted for by two circumstances, one being the dread of fines if delinquent in the association, the other being that the book value of his association savings was always so far ahead of the savings bank account that when he wished to expend any money he found it much less expensive to draw it out of the bank, hence would not disturb his shares in the association.

## A Modern Proposal.

Young de Style—Aw—congratulate me, my dear fellow. I'm the happiest man outside of Lumbon.  
Friend—Eh? Is it about the lovely Miss de Fashion?  
Young de Style—That's it. I awaked her to share my twenty thousand a year, and she said she would.—New York Weekly.

Miss Mary McGreevy—Indianapolis does not seem to share the supposed feminine desire for an elaborate wedding. She was married the other day to John Perry, and the ceremony occupied exactly 2 1/4 seconds by the watch.

The Egyptians moved great masses of stone without the aid of machines. Large blocks were drawn up inclined planes of earth or stone. Sometimes 500 men were required to draw one block into its proper position.

Charlotte, complaining of board

The first European Almanac. The first Almanac printed in Europe, or in the world for that matter, was the "Kalendarium Novum," compiled by one Belimontanus and published at